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# True Picture of the World,

AND A

## LOOKING-GLASS

FOR

### ALL MEN:

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I SHALL first briefly refer the readers to the ages that are past, to shew the TRUE PICTURE of all ages, and then bring them to the present; and shew how the likeness will agree together. In the early ages of the world, where there was an Abel, we find there was a Cain whose malice rose against his brother, because he thought the Lord had accepted him, without considering the Lord made the same promise to him to be accepted like his brother, if he did well; but to do well he could not bear, and therefore malice arose in his heart. Thus began the first age of the world; and, if we trace the records of the Scriptures through, we shall find it continued on in the same likeness. Esau was wroth with his brother Jacob; and Joseph's brethren sought the life of him, fearing he might be accepted of the Lord. Thus we may discern how he that was born after the flesh persecuted him that was born after the

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Spirit: and thus we may clearly discern, from the Prophets, whenever the Lord visited any man as a Prophet, to speak unto the people in HIS NAME, malice and persecution arose in the people seeking to put the Prophets to death. And many were hid in caves; and others fled, *fearing the persecution of men*. And, when their Prophecies came true, it was so far from turning the minds of the people to fear the rod, and him that appointed it, or to listen to the words of the Lord, that his anger might be turned away from them, that they only provoked the Lord the more to anger by rejecting his words, and persecuting his servants whom he sent. All this we may find in holy writ, and how Micaiah was put in prison for speaking the truth; *but the false Prophets were encouraged*. Again we find, when Elisha's prophecies were fulfilled, and the Lord had shewn signs and wonders by sending the fire from heaven, to convince them he was a Prophet of the Lord, they sought his life to destroy him; as if the Prophet himself had had power to bring on the judgements that were threatened: and that by destroying him the judgements would cease, without considering, *it was their sins* that provoked the Lord to anger against them, to threaten these judgements, if they did not turn from the evil of their ways; and, by their rejecting the Prophets, they rejected the word of the Lord, and despised his warnings, which brought the threatened judgements upon them. Thus, we may find, if we trace the records of the Bible through, how, from one age to the other, the people were incensed against the Prophets, *when their Prophecies were fulfilling*. And the same we may find in Jeremiah, how they wanted to put him to death, when they saw themselves surrounded with the dangers he warned them of. So in one likeness we may trace the Prophets through to

the end, how the malice of men rose against them, thinking if they could destroy the Prophets they should overcome the power of God; without ever considering man had no power of himself to fulfill the words he spoke; yet, this was the blind zeal of the Jews, which I call as a Looking-Glass for all men to look into; to discern the persecution that followed them. And now let us come to the Gospel: when the Jews could not deny the miracles our Saviour wrought amongst them, they maliciously said, HE wrought them by devils, without considering it was not in the power of the devil to work the miracles our Saviour wrought; but the greater his miracles appeared, the more their malice appeared; and various ways and various arts did they contrive that the truth of his miracles might not appear; for, when he raised Lazarus from the dead, the chief priests consulted how they might put Lazarus to death; because that, by reason of him, many of the Jews went away and believed in Jesus. The same we may see, when our Saviour arose from the dead, they bribed the soldiers to tell lies, and gave them large sums of money, saying: "say ye, his disciples came by night, and stole him away while we slept, and if this come to the governor's ears we will persuade him and secure you." Matt. 23. 13, 14. Here, from the Scriptures of truth, we may clearly discern in what manner *the devil worked in the hearts of men* to fill them with envy against any work of the LORD: and from their envy came their lies to disguise the truth that it might not appear, and to blind the eyes of others that they might not believe. All this was in the past ages; but what did this avail them? If we look into the Scriptures, we may clearly see what followed the Jews, and how vain were all their attempts to overthrow the power of God: for, the predictions of the Prophets



followed them, and the predictions of our Saviour to the Jews hath followed them to this day, and the truth of the Gospel hath stood to this day; for all the power and malice of the Jews could not overthrow it, but yet LIKE THE PAST AGES WE SEE THE PRESENT: for, though the Scriptures stand as a looking-glass, for all men to look into their own hearts, and see, whether they are not filled with *the same spirit of malice and envy as the Jews were*; yet, we may see thousands in this land like the Jews whom our Saviour spoke unto, that profess to believe the Scriptures; and I have no doubt they will be ready to say: "had we been in their days we would not have persecuted the Prophets as they did; neither would we have acted with lies and deceit, that the truth might not be believed, as the Jews did in the days of our Saviour." But I may answer the *same spirit that was in them I find in men now; and the same spirit will continue untill the adversary is destroyed*. Now let us look back to the beginning, and we shall see the cause from whence it first arose.

"God created man in his own image, in the image of God created he him; male and female created he them." And the Lord gave a command to man, saying: "of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Here is the commandment given to man in the beginning; but the subtlety of the serpent, which was from the devil, found a way, with arts and lies, to betray the woman; telling her they should not die, but be as gods, knowing good from evil. With this deceit he worked upon our first parents to break the commands of the LORD *and believe in a lie*, telling them *no danger should overtake them!* and so, in

like manner, he hath worked upon all the generations of men, as I have mentioned, to believe in his arts and subtleties, as man became dead to the knowledge of his God.

Here the reader may answer: "all this we know as well as you, and to what purpose is bringing this forward to an enlightened age like this?" to this enquiry I shall answer: "the present age with all their boasting of being enlightened does not seem to discern, that the same likeness in the ages past now remains in this present; and that this likeness will ever remain, till the Lord cometh to destroy him that hath the power of death, that is the devil, and chain him down that he may deceive the nations no more for a thousand years. For he that doth let will let, until he be taken out of the way, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." And before this evil power is destroyed, *persecution will go on against the SPIRIT of the LORD*; for men no more discern what stand in the Gospel FOR THE END, and what commandments they are breaking, to keep up the likeness of the former ages, than the Jews discerned in what manner our first parents fell, by breaking the command first given to them, by listening to the insinuation of the devil, *that no evil should happen to them*; and in like manner he went on to work in all ages, to blind their eyes, as he is working *upon the present*; that the professors of the Gospel may not discern what is said in the Gospel: that our Saviour particularly told them the prince of this world should be cast out, that the prince of this world should be judged; that the SPIRIT of TRUTH should come to guide us into all truths, and to shew us things to come; and the comforter, which is the Holy Ghost, whom the father would send in his name, he should

teach us all things and bring all things to our remembrance. But these things do not seem to be remembered by the great professors, who boast of their knowledge in the Gospel. The Spirit of Truth is denied, — Prophecies are despised, and what the Apostle Paul says is the will of God in Christ Jesus concerning us: “that we should not quench the spirit.” Men are now trying with the utmost violence to quench; and, instead of trying all things and proving all things; they are judging of things they know nothing about; condemning the innocent with the guilty, and the just with the unjust.

Now I shall come to the purpose of what I intend, of bringing forward the picture of the world in all ages, and how they are acting in the same likeness in this present age *to persecute the visitation of the LORD*: for I can prove the SPIRIT of TRUTH hath visited me from ninety-two, and told me of things to come; before they sprang forth I was warned of them. And all things were brought to my remembrance from the foundation of the world; and for what ends Christ died to bear the blame man cast on him, — to suffer the just for the unjust, — to fulfil the promise made in the beginning he suffered the one, then justice demands to fulfil the other, to have the prince of this world cast out, and man to be restored to that image and likeness that he was created for at first. All things are possible with God, and all things are possible to them that believe. What says the Apostle Paul: “our conversation is in Heaven from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself; and, unto them that look for him shall he appear the SECOND TIME without sin unto salva-



tion, who gave himself a ransom for all to be testified in due time." Here from the Scriptures we are assured of the visitation of the LORD from his SPIRIT, and that he will come according to his Gospel to bring in the redemption of man and establish his kingdom in righteousness and peace. But these things men do not discern; and, therefore, they are acting like the Jews of old, who persecuted the Prophets when they saw the truth of their words fulfilled: AND THIS IS THE PICTURE OF THE PRESENT AGE; for, though the truth of the Prophecies are daily fulfilling abroad and at home, I see the devil working in men *to fill them up with all manner of lies*, as he worked on our parents at *first*, because the truth may not be believed and that men may not be looking for the COMING of the LORD. As to false Prophets, our Saviour told us to beware of them which come in, sheeps clothing, but inwardly they are ravening wolves; ye shall know them by their fruits; a good tree cannot bring forth evil fruit neither can a corrupt tree bring forth good fruit; wherefore by their fruits ye shall know them. Here our Saviour hath plainly shewn us the *difference that would be found by the fruit*. But man hath joined the good and bad together, where one came in as a ravening wolf in sheeps clothing, to deceive man, whose evil fruit hath appeared. they have unjustly placed with the good; without discerning what is said in the Gospel, and the mark our Saviour made between them; but man hath made none, which is plainly proved by the paragraphs in the newspapers, concerning a Mary Bateman, by their placing her and me together in the following extract taken from the York Herald.

"This devoted and profligate creature was a follower of the principles of Joanna, only improving deception into robbery, barbarity, and murder.

“ She affected the visions, the trances, the second sight, of that wretched sect, &c.”

This had appeared in most of the papers. How far the account is true of her pretending to visions I know not, but this, I answer, she never was a follower of my principles or my belief, let her pretensions be what they would; if she had, she would have shuddered at the thoughts of committing the least of her crimes, and much more at murder, which she would have held in the greatest abhorrence. If she had been a follower of my principles, then she would have acted with upright dealings towards God and man; for there is no one upon earth that can prove, from the time of my youth, up to this day, that I ever acted with art or deceit, or that ever I robbed or wronged any one: for I may say with Samuel, here I am; witness against me if I have wronged any; but this the greatest enemy I have in the world cannot come forward to testify against me; and this woman was as far from following my principles as darkness is far from the light, for I can also prove to the whole world that I always studied the happiness of those I was any ways acquainted with, and wished to do all in my power for their good; and this I can prove from my youth; for, when I lived with my parents, it is known to my brothers and sister that I studied as much their peace and happiness as I did my own. And, when I first went out to service, I lived with Mr. Brown at Honiton, and served in his shop, Mr. and Mrs. Brown both said I acted as much for their interest as though I had been their own child; and as such they always treated me. I have brought this forward to shew, how my character can be traced from my early age, and also to prove this woman could be no follower of my principles or belief. She came in



at first with false pretences to get a seal, in the manner our Saviour described, that is, like a wolf in sheeps clothing, which the believers were not aware of, before they saw the evil fruit appear in her; and this is the way our Saviour said we should know them,—by their fruits. And those that look to the Gospel, will discern in what manner our Saviour made the distinction, and how the enemy would sow the tares amongst the wheat. All this was shewn me in the beginning, how the evil fruit would appear with the good; how some would come in as thieves and robbers. And now it has plainly appeared, *which the unbelieving world can see, and have pointed out :* BUT THE OTHER TRUTHS THEY WILL NOT SEE.

Now, I wish to know what they mean by the wretched sect? do they call those wretched, whose earnest desire is, that the author of all evil may be destroyed, and that he may not have power to tempt men to do evil? Do they call these a wretched sect? for do they not say it is by the *instigation of the DEVIL* these horrid crimes are committed? Then how can they ever blame us for wishing to have that evil power taken away from off all the earth; that peace and righteousness may be established upon the earth? But if they call Mary Bateman and the man that suffered death with her, both for the same crime of murder, if they call them a wretched sect, for being guilty of such horrid crimes, I join with them. But, if they condemn the innocent with the guilty, the just with the unjust, and call the believers a wretched sect, because this woman came in as a deceiver amongst them, who could so rob both God and man, then we may condemn every sect of religion upon earth; for there is no class of people of any religion but some one or other has come in as a deceiver

amongst them, and have suffered for crimes worthy of death like her; but, I do not look upon Mary Bateman ever intended being any believer, for she artfully got a seal *under that false pretence, as some others have done*. Now, I wish the public to discern what was her crime in the beginning:— inventing lies, — forging the name of a woman; for it was afterwards proved there was no such person; so that her crimes began with *lying*. Now let the public, who are filling the newspapers with lies also against me, fear that they may give the devil advantage over them to lead *them on from one crime to another*; so let them TAKE WARNING BY HER.

There is likewise a book published, of the trial of Mary Bateman, by a Mr. Vincent, an attorney, who it seems was present at the execution.

In this book, it is said that letters were forwarded to London for books and seals by Mary Bateman, and that letters were continually passing from her to Joanna Southcott, also a letter is inserted which is said to be sent from me to a Miss Blyth, concerning a Mrs. Perigo. To this I answer: I never wrote any letter to Mary Bateman, or received one from her, neither did she ever send to London for books or seals to my knowledge, nor did I ever know she had a seal until after she was in prison, when I was informed she got the seal under pretence of reforming her life. As to the Miss Blyth, it was proved on the trial there was no such person, and the name of Perigo or Blyth, I never heard mentioned of until Mary Bateman was in prison. So the false assertions concerning me must fall upon the author of that book, who appears to possess as curious an art of inventing lies as Mary Bateman; and *let him take warning by HER END, and go no farther! This is my advice to him*. But these circumstances

of Mary Bateman, are so far from condemning my visitation, or proves it to proceed from the devil; are, on the contrary, strong assurances to me, that my visitation is from the LORD, because we may clearly discern when this woman came in by artful pretences to deceive, *how soon the deceiver led her on to her own destruction*: and, I am clearly convinced that if the devil had been my director, or that I had been obeying his commands, from the year ninety-two, to this day; he would surely have led me on to one sort of destruction or another. But I can trace my life through, and see how the Lord hath guided and guarded me, to keep me out of all dangers; and how he hath directed my life in a way to clear my innocence, as well as to guard me against the attacks of men and devils; whose fury, the Lord well knew would break out against me. Now this, I was warned of in the beginning; and therefore, I was ordered to get my bread in various places, and work for different families, that my character might be *publicly known* when the malice of the devil would work against me. And now I see the wisdom of the Lord in this direction, to clear me from the false accusations brought against me in Trewman's Exeter paper, where I am accused of drunkenness; a crime I ever detested, but how could I ever clear myself if I had lived privately alone? Who would believe my report? but now, from respectable witnesses, I am cleared from this false accusation, as I have sent to my friends to inquire of my character from the places where I had lived in service; and where I had worked for families in the upholstery business in Exeter. And to clear myself to the world, I shall here insert the characters given to my friend concerning me. My friend wrote as follows:—April 17th, 1809.—“I first waited on Mr. Wilcocks and asked him if he knew Joanna Southcott, or had



heard any harm of her, or whether she was a drunkard? he said no, never; for he knew her well, but never knew the least harm of her, and believed she would not hurt a worm. *But he did not think she was inspired, nor could he believe it.*"

Mrs. Wilcocks said she knew Joanna for years, who worked for her, that she never was a drunkard, but a good woman, and scarce drank any thing."

Mrs. Turner said, "she knew Joanna, and very frequently saw her, and she always believed her to be a worthy good woman, and so far from being a drunkard, would scarce drink at all."

Mrs. Hicks (a builder's wife) said, "she knew Joanna Southcott well, who worked for her many years, she never was a drunkard, but always was a sober good inoffensive woman. And she never heard any harm of her, or believed any."

I went to Mr. Wills and asked him if he ever knew Joanna Southcott to be a drunkard? He said, "no, never; for he never saw, or heard she was so, and believed she never was. (Joanna lived five years with Mr. Wills.)—Mrs. Burrows said, "Joanna Southcott lived with her between two and three years, was an honest, faithful, good, servant, and came of a good family. Never would have parted with her, but as Mrs. Burrow had a large family of her own, and Joanna wished to have more time to herself on Sundays, occasioned our separation, far, very far, from her loving drink, or being a drunkard."

The above families where I lived and worked *are not believers in my visitation*; but answered to my character from what they knew of me, which was inquired into, on account of the false accusation put in the newspapers against me. Mrs. Graves's character of me I have in her own hand writing, which I here insert.

“ Joanna Southcott behaved so well in my service that I am sure I may safely pronounce her deserving of the very good character which every body who knew her will give her, and I think it my duty to respect, and serve her, on account of the experience which I have had of her integrity, honesty, and sobriety.”

Signed B. GRAVES.

Exeter,

January 12, 1784.

I left Mrs. Graves on account of her going to France, and I afterwards lived with Mrs. White, in Exeter, till she died. And then, Mrs. Tremlet, Mrs. White's daughter, took me to live with her, where I lived near two years and a half; and then left my place on account of illness; but Mrs. Tremlet said afterwards *she hoped I should go to live with her again*. I mention these particulars, as Mr. and Mrs. Tremlet are both dead, and shall leave the readers to judge of my conduct there.

Here I have brought my character forth to the world; and I must leave the readers to judge what that man must be, who published to the world, that I was a compound of drunkenness and imposture. But does not this fulfil the words of the spirit in the book of the trial, page 124? for it is there said of my enemies,

“ Because from hell they must know well,

“ The malice all doth burst.”

Every serious reader must know, that such malicious falsehoods could never be invented by any man, without his being filled up with rage from the devil; as it is said before, from whence it would proceed, and this paragraph in the newspaper proves it. So this is a confirmation that the spirit that visits me must be the SPIRIT OF TRUTH, who, knoweth the hearts of all men; and in what manner Satan's working would be, in such hard-

ened sinners that were at enmity against God. For years before my writings were published, it was foretold, with what malice, the devil would work in the hearts of men against me, on account of my visitation ; which I read to Mrs. Taylor, when she used to answer me : “ she could not tell how to believe that, for she thought every one must wish to be freed from the evils of sin, and to have peace and righteousness established in the earth.” But now we see, what she thought was hard for her to believe, is come perfectly true, as *men do not wish for that happy period*, that is promised through the scriptures, and which is now publicly shewn by the great persecution against me. As to saying I am an impostor, is as false as saying I am a drunkard ; and if men will as diligently search into my writings to examine them, as my friend hath searched into my character, they will find from all my conduct I can be no impostor. Let them read my first book, — see my appeal to the clergy, and the Warning to the World. And let them discern how many years I proved the truth of the Spirit *before* I ever published to the world ; then, they will see I am no impostor ; neither is the spirit that directs me a deceiver ; *which will be proved in the END*, — little do men know what is hastening on, to fulfil the words that are spoken in my writings ; for I now speak with the SPIRIT of PROPHECY, to tell them, that as my innocence is cleared in the charge laid against me of drinking, so the truth will go on that is published in my writings, to fulfil the words that are spoken ; and they will find that no lying spirit, hath visited me with Prophecies, that will not be accomplished, though, they have judged the spirit to be another such as themselves ; and out of their own mouths they are condemned ; but all this is the true picture of the world. For, in the like manner, the devil has in



all ages worked with malice and envy, in the hearts of men, to set them against any visitation that was from the LORD; and so he will continue, and deceive the nations with his lies, until his power is taken away from off all the earth, and *the SEAL is set upon him*, that he may deceive the nations no more, until men have had the one thousand years to live in the knowledge of God, according to the words of the Prophets. For, as the tree of knowledge was of good and evil, and as man has suffered the evil by the fall, so he *must come to the knowledge of the good, and be freed from the evil*; this is spoken of by the Prophet Isaiah, 25 chap. 8 verse. "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. 40 chap. The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

The grass withereth, the flower fadeth, but the word of our God shall stand for ever. 42 chap. Sing unto the Lord a new song, and his praise from the end of the earth: 45 chap. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear surely in the Lord have I righteousness and strength: 52 chap. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

65 chap. For, behold, I create new heavens and new earth: and the former shall not be remembered, nor come into mind.

But be glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing and her people a joy.

These scriptures, and many more, that speak of these happy times, that I am warned are at hand, I have already published in my books. But as this may fall into the hands of some that have not seen my writings, I have brought them forward again, that men may clearly see I have not believed in a visitation from a spirit contrary to the scriptures, for all stand in holy writ, that these things will be fulfilled; and my visitation is, to warn men *the time is at hand of their fulfillment*. Let them discern the 7 chap. Daniel, Micah. 4 chap. Haggai 2 chap. and the last chapter Malichi; and then they may see how all these things are spoken of by the Prophets; then let them discern the 5 chap. St. Matthew, where our Saviour said, think not that I am come to destroy the law or the Prophets. I am not come to destroy, but to fulfil.

Now these things cannot be fulfilled till the LAMB of GOD hath taken away the sin of the world. For the father sent the son to be the Saviour of the world, and for this purpose the Son of God was manifested, that he might destroy the works of the devil. But what saith the Apostle Peter: "knowing this first, that there shall come, in the last days, scoffers, walking after their own lusts.

And saying, where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation. And this is the language of men's hearts *at this present time*, forgetting the words of the same Apostle. The Lord is not slack concerning his promise, (as some men count slackness.) But as persecution hath been in all ages, the scriptures assure us it will so *continue to the END*, till the LORD cometh to destroy the adversary; therefore the Apostle says rejoice, in as much as ye are partakers of Christ's sufferings, that when his glory

*shall be revealed*, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the SPIRIT of GLORY, and of GOD, resteth upon you. If we search the Gospel through from the words of our Saviour and his Apostles, we shall find that great persecution *would arise in the LAST DAYS, concerning the coming of the LORD JESUS CHRIST.* Now, if the wisdom of man was clear in the knowledge of the Scriptures, none of this persecution would arise; but it is for want of knowing how all things went from types and shadows, in the beginning; and how from types and shadows, it will go to the ending, that this persecution will so much arise amongst the professors, as well as the prophane. The Jews did not understand from the paschal lamb being slain, the blood sprinkled on the door-posts, and the lamb being offered up as a sacrifice, was a *type* and *shadow* of the LAMB of GOD being slain, to take away the sin of the world. For, as the blood of bulls and goats was offered up, likewise these were types and shadows of the beast being destroyed *in the end*, to which the devil is compared. And, as man began to seal our Saviour's tomb, so the *shadow* of the SEALING is a *type* of the LORD's coming in POWER to make an end of sin and seal our adversary, which is the devil, that he may have no more power over us; that death and hell may be swallowed up in victory, according to the promise made in the Gospel.

As, therefore, from types and shadows all have begun, so, from types and shadows, all will end.

As to the unbelieving world that mock the Scriptures, I shall not enter into a controversy with, but leave them to their own deceiving; but, as many professors of the Gospel have so greatly abused our petitions to the LORD, for the fulfillment of his words, — to have his kingdom esta-



blished in righteousness and peace, to free us from sin and sorrow, I wish to make this inquiry of them : why they suppose Christ gave up his life to man's petitions and request, and submitted to his enemies to fulfil *one* of the promises made in the fall ; and that the Lord, should not in like manner, bruise the head of our adversary, the devil, by man's petitions and request the same ? Why should he suffer shame and reproach, to submit to man's request, and not come again in Might, Majesty, and Glory, to fulfil the promise he made them in the Gospel and bring in the redemption of man, by granting them their desires and petitions ? Is it not consistent with his honour to grant men their request, when it is for the honour and glory of God, and the good of mankind, that he created us in the beginning in his own likeness : and whose likeness although in our fallen state he took upon him, when he became flesh, and dwelt amongst us, and men then became his followers and did suffer death for his sake ? Therefore is it not consistent with his honour to grant men their petitions, when it is to do the will of God,—to create man anew—that all which hath breath may praise his NAME ? Let men look to the Scriptures I have pointed out, and behold what promises stand on record ; then, let them consider what the Lord said concerning the Jews of old. I will for this be inquired of by the house of Israel. And what did our Saviour say in his Gospel ? Ask and receive, that your joys may be full. Then if the Lord hath revealed to us what is his will to do for us, is it not our duty to pray for the fulfillment ? So let no one mock at the sealing, which they do not understand, nor for what ends the sealing is ; or why the petitions of men should be accepted by the Lord. But like as it was in the beginning, when the Lord set a command for man, the devil

in the form of a serpent tempted the woman to break the command ; and so he will go on to the ending, to tempt men to break every command of the Lord and to be against his visitations ; for the old serpent, called the devil, is like unto a serpent I have heard of in foreign nations, who when he sees a man coming towards him, will twist himself round, and spring at him, and if the man runs straight on he will surely overtake him, and sting him to death ; and the only way to shun these serpents is, to turn a *different way* from him, for the serpent having a shell on his back, prevents him from turning out of the straight forward way he began to spring from, as he cannot turn every way like man.

Here is the perfect likeness of the devil, which we may discern from the beginning, how with envy, hatred, and malice, to be at enmity against God, was strongly in the devil, and of course against man whom the Lord had created ; whose first arts were to deceive the woman with lies ; next, to fill Cain full of malice, envy, and hatred, against his brother, to be his murderer. And if we trace the Scriptures through, we may see *in the same likeness*, he hath pursued *man in all ages*, always to set the evil against the good ; and with deceit he hath worked in men that they might not believe in the Prophets, or in any visitation that came from the Lord. In this manner he hath gone on to this day, in the same likeness he began with, and this likeness we may see in man to this day. But now I shall come to an observation, and shew how a man may turn out of the serpent's way, as we shall find through the Scriptures, in all ages some have done. Noah turned out of his way when he *believed* in the Lord and built the ark. Abraham turned out of his way when he *relied* upon the word of God and *obeyed his command* in offering up his son ;

for he was led into bye paths that he himself did not understand ; and yet, *relying* on the *promise of GOD*, by the strength of his faith he shunned the serpent's spear. And this was done by his relying on the words of the Lord. And the same we may see from Moses, and all the Prophets through ; how they turned out of his way by a *strong faith*, trusting and relying upon the Lord, and obeying his commands ; the same, we may see from Daniel : for though the serpent worked in man, to cast Daniel into the den of lions, yet it was by faith he shunned the sting, and was preserved ; because, he turned out of their way, to obey the commands of the Lord. The same we may see from Shadrach, Meshach, and Abednego ; how the devil worked in men to sting their conscience, to make them rebel against God, by threatening them with a severe death ; and yet, by a *strength of faith*, they turned out of the way of the serpent, and were preserved. So if men trace the records of the Bible through, they may discern, in the likeness I have compared, the serpent to, hath been the devil's working in man from the beginning ; but many have turned out of his way, and shunned his spear by their FAITH in the LORD. Now I shall come to the reasoning of men : we find in Jeremiah 26. when he told the people what the Lord had said, concerning them ; the priests said unto the princes, and to all the people : " this man is worthy to die, for he hath prophecied against this city."

Here the Serpent worked strong in them to put Jeremiah to death ; but, his faith was strong in the LORD : and therefore he repeated to them again the words he had spoken before, which caused many to turn out of the serpent's way, for they said unto the priests, " this man is not worthy to die, for he hath spoken to us in the name of the LORD our GOD." Then rose up



certain of the elders of the land, and spake to to all the assembly of the people, saying, Micah, the Morasthite, prophesied in the days of Hezekiah, king of Judah, saying, thus saith the Lord of Hosts; Zion shall be plowed like a field, and Jerusalem shall become heaps. Did Hezekiah, king of Judah, put him at all to death? did he not fear the Lord, and besaught the Lord? and the Lord repented of the evil he had pronounced against them, thus might we procure great evil against our souls. — Here was the different reasoning of men; and, if we look to what followed, we may see their different ends: how those that wished to put Jeremiah to death went on like the beginning and despised all the words that the Lord had spoken by him, till they brought upon themselves all the threatenings the Lord had pronounced against them. But if we look to the Prophet Daniel, we shall there see, how the Lord preserved those that feared the words of the Lord, and who wished not to put the Prophet to death; for, after they were carried into Babylon, as the Lord spake by the mouth of the Prophet, there we find the wonderful works the Lord did for them who believed, and relied upon his word, and turned out of the way that the others had followed; for these brought a heathen king to acknowledge the God of Heaven, and who made a decree, that in every dominion of his Kingdom men should tremble and fear before the God of Daniel; for he is the LIVING GOD and standeth for EVER, and his Kingdom *that* which shall not be destroyed, and his dominion shall be even unto the END. Here we see how these turned out of the serpent's way, by trusting and relying on the words of the Lord, knowing he was able and willing to save them that trusted in him. Now here the BIBLE stands as a LOOKING-GLASS for all men to look into the different

conduct of the past ages, and see what destruction followed them who did not believe the words of the Lord, and who, like Cain, were filled with envy against their Brethren—the Bible *sheweth us their end*: and the Bible sheweth us what the Lord did for them that believed in him and relied upon his words. And here from the past let us look to the present; and let men look into their own hearts, to see whose likeness they most resemble; whether there be that reasoning in them that was in the people I have mentioned in the 26. chap. of Jeremiah, who were afraid they might bring evil upon themselves, if they persecuted the Prophet of the Lord: and the same reasoning we may find in the 2. Chronicles, 34. chap. when king Josiah, *who was a good man*, read the Book that was found of the law given by Moses, he rent his clothes, and sent his servants to the Prophetess, that was in Jerusalem, to enquire of the Lord concerning him, and she answered: “Thus saith the Lord God of Israel, tell ye the man that sent you to me, thus saith the Lord, I will bring evil upon this place, because they have forsaken me; and as for the King of Judah, who sent you to enquire of the Lord; thus, saith the Lord God of Israel, because thine heart was tender and thou didst humble thyself before God, when thou heardest his words, thou shalt be gathered to *thy grave in peace*, neither shall thine eyes see *all the evils* that I shall bring upon this place; the same we may see of Ninevali, when Jonah was sent with threatenings to them, they believed the words of the Prophet, and repented of their evils; for which reason, the threatenings did not come in the days of those that *turned out of the way of the evil*; but afterwards, when they grew hardened, the threatened judgements came upon them.

AND NOW I GIVE THIS WARNING TO THE

NATION THAT THEY MAY TAKE AN EXAMPLE FROM THE PROPHECIES THAT STAND IN THE SCRIPTURES. And let them discern from the Gospel, what our Saviour said would be his *different* answers to men when he came as the BRIDEGROOM, to welcome the wise virgins, that were waiting for his coming; and when he cometh as the Lord that returneth from his journey to reckon with his servants: let them discern the 25 chap. of St. Matthew, and see the different answers that will be given; and it is said, as the days of Noah and Lot, so will the coming of the Son of Man be; now here, let men discern how Prophecies *were mocked in their days*; then they must know Prophecies *will be mocked to the END*; but, let them discern who are those that shall be welcomed into the joy of their Lord, to inherit the Kingdom, as it was prepared for MAN at FIRST. Do not the Scriptures assure us, it is the wise that will be waiting for the Bridegroom? and the servants that are waiting for the return of their Lord? but now I shall reason with men; how could they be waiting without a warning? or how could the coming of the Lord be like the days of Noah and Lot, without prophecies be given? Noah was warned of the deluge, and ordered to build the ark; but *his WARNING was despised by the people till the deluge came upon them*, and their repentance came too late; and the same we may see of Sodom and Gomorrah, they were warned, and they mocked the warning till the threatened destruction came upon them. Then as these things *stand on record for the end*, I wish men to examine themselves in whose likeness they now appear; whether they are like the Bereans whom St. Paul called noble, because they searched the Scriptures to know if they testified of the things he had been preaching unto them? or whether they are like the Jews

of old, that said, his blood be on us and our children: then let them look to the *fatal destruction* of JERUSALEM, which came perfectly to the predictions that our Blessed Saviour himself had warned them off, and *to this day* they stand as a proverb before us. There we may discern from them how they went on in the straight path their forefathers had done, who killed their Prophets, and clamoured for the blood of the Son of God, and that his blood should be upon their heads; who also persecuted his disciples, and put them to death, and brought every evil upon themselves! yet, we see, when all these threatened evils came upon them, they gave the devil every advantage over them, to sting their conscience—to harden their hearts—to blind their eyes—and to darken their understanding; that in seeing they could not see; nor in hearing they could not understand, that they must turn from the evil of their ways, and look on HIM whom they had pierced IF THEY wished to be redeemed as a people and a nation; but they remain to this day a people scattered, but not gathered; and, in this scattered manner they will continue while they go on in the straight line of their forefathers, who crucified the LORD OF LIFE AND GLORY; therefore they must turn aside out of the way, and follow HIM whom they have crucified. Here let men discern the standard of the Jews, and then let them discern what is the standard made *in the end*, when the LORD cometh in MIGHT, MAJESTY, and GLORY, to bring in the redemption of man, and to pour out his SPIRIT upon all flesh, that the ends of the earth may see his salvation and live.—When the Lord's delight will be with the sons of men, and their delight will be to walk in the light of his countenance. It is he that overcometh shall inherit all things; when the Lord Jesus shall be revealed from Heaven, with



his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the Glory of his power, when he shall come to be glorified in his Saints, and to be admired in all them that believe; and unto them that look for him, shall he appear a second time without sin unto salvation. And what saith the Apostle Peter, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness; and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began. Now to understand the Scriptures aright, we must go back to the creation, and also observe what Peter saith, 2 Epistle iii. 8. "Beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

This he spake of the creation of man from the six days; the seventh day the Lord rested from his labour; which alludes to the one thousand years of rest, wherein the LORD *will confine the POWER of EVIL from MAN* according to the 20. c. Rev. and bring in the one thousand years of SPIRITUAL REST, then cometh the new heavens and new earth wherein dwelleth righteousness. Now our Saviour saith in St. Matthew 24, except those days should be shortened, there should no flesh be saved, and for the elect sake, they should be shortened; which meaneth *the six thousand*, to bring in his glorious Kingdom of rest to man. In this chapter we may discern the disciples were inquiring of our Saviour, what should be the signs of his coming? and our Sa-

viour first told them of *the destruction of Jerusalem*, and *what should befall them*; but the end is not yet, for our Saviour told them of great tribulations, such as was not since the world began; and *immediately after* these tribulations, then shall appear the signs of the son of man in Heaven; and then shall all the tribes of the earth mourn; and they shall see the son of man coming in the clouds of heaven with POWER and GREAT GLORY; therefore, be ye also ready, for in such an hour as ye think not, the son of man cometh. Blessed is that servant whom his Lord when he cometh shall find so doing. In these two chapters, our Saviour left on record, those were the happy people that were looking for his coming; therefore, if men teach any other doctrine, they must err from the Gospel of Christ: and to make it clear to his disciples, he spake a parable to them, because they thought the Kingdom of God should immediately appear; but, he plainly shewed them it *was not then*, from the parable he brought forward of a nobleman going into a far country to receive for himself a Kingdom, and to return; but, at his return, he saith, those mine enemies which would not that I should reign over them, bring them hither and slay them before me. St. Luke 19. This plainly proves from the Gospel, how *the devil would work enmity in man, to be against the COMING of the LORD JESUS CHRIST*. Now from the signs that were spoken of in the Gospel, that would appear, prior to the second coming of Christ, they all do appear together; for our Saviour said there should arise false Christs and false Prophets; now I am witness that both of these hath risen in these days: two men told me themselves, they were the Christs; and two others have written to me in the same manner. Many false Prophets have risen, and by their fruits they have been known; but the true Prophets

must certainly appear to bring it to the likeness of the days of Noah, and to fulfill the Gospel; for our Saviour said, he that receiveth a Prophet, in the name of a Prophet, shall receive a Prophet's reward. Had there been no true Prophets to arise, this caution would not have been given, neither would our Saviour have said, the spirit of truth should come to guide us into all truths, and to tell us things to come. The SEALING is a TYPE of the end, though men have called it blasphemy, and to their words I was answered.

### By the Spirit

I shall answer thee of the sealing which men hath called blasphemy; without discerning through my bible, I placed types and shadows for man, and the likeness of me I placed for man. Let them look to the brazen serpent that I ordered Moses to set up in the wilderness, for those that were stung by the living serpents, to look unto and be healed. Now let them that reprove, answer, what power or what virtue, there could be in the serpent that was made of brass and setup? in thy heart thou answerest none; yet, as it was done by my command, *by FAITH looking at it*, those, that were stung by the serpents, were healed; this was a type and shadow of my being condemned as a blasphemer, and as a serpent by man, for so I was lifted up on the cross, and I died to take away the sting of the serpent that he caused in the beginning, and to heal the wound that sin had made; and now the time is at hand, that every one must look to me whom they have crucified in that manner, as though I had been a serpent amongst them, and yet they must look to me to be healed, and to take away the sting of sin, and the sin of the whole world; for I died to be the Saviour of the world, *in the end to them*

*that believe.* Here I have shewn thee the shadow of the first.

And now I shall come to the likeness of the last, to shew them plain, it is no paper of thine, no seal of thine, that could be of any more use to mankind, *without the command being given by ME*, than the brazen serpent would have been if Moses had done it without my command; for in one likeness both stand, and as I have already told thee, I tell thee again, though I said I come to die for man, and to give up my life for man, that no man took my life from me: that I laid down my life for man; yet it was *by the petition and request of men* that I submitted to the death of the cross, to be lifted up as a serpent by man, to be counted a blasphemer as they have counted thee by the sealing; but now like the first, must be the last, and it is by man's petition, that I shall take away the sting of sin, and heal the wound the serpent hath made; therefore, let no one marvel at the sealing, because it is a sure type and shadow—a sure mark and sign to man that I shall bring in their redemption, and make them heirs of the promise at first, and joint heirs with me to inherit the kingdom I died to redeem: for I now tell thee and all men, as the brazen serpent was a type of the *first*, so the sealing is a sure and certain sign of the *last*. That I shall avenge the woman of the adversary that betrayed her, and free man of the fall. Then will my words be verified that I said in the creation “the man was not good alone,” neither was my death good alone, to bring in the redemption of man, that the whole world might be saved thereby, to be reconciled unto God, *before* I come to avenge my blood on the serpent's head, that betrayed the woman; so that one promise being fulfilled, is not good alone for man's redemption, *before* the



other is fulfilled for Satan's destruction, and then cometh the TREE of LIFE that was preserved as a type and shadow, with a *flaming sword* to cut down the adversary *in the end*; for, as I was lifted up by the petitions of men, so shall the prince of this world be cast out, and his power cut off by the petitions of men, the same.

Here I have given the communication that was given to me, in answer to men's *mocking* the sealing, to shew what is the type and shadow of the sealing; which to me appears consistent with all the ways of God throughout, when we discern through the bible, how all things stand, from types and shadows, and as the SWORD *turned every way* to preserve the TREE of LIFE, so we may discern *every way* hath been the Lord's working. that he may bring in the redemption of man to inherit the tree of life. The Scriptures that I have here brought forward, I was ordered to bring forward as prophecies to men, to shew them from the Scriptures what is at hand, as they say they cannot understand the Prophecies that are given to me, they are now called to the Prophecies of the bible, that I am warned by the Spirit the Lord is now coming to fulfill.

And now I shall come to the Prophecies given to me in ninety-two, that men may discern in what likeness they stand together, and let them weigh them with the times, and what hath happened in all nations, *since my visitation began* that I was warned the visitation of the Lord would be upon all nations, and that he would go on till the second Psalm *was fulfilled*. All the wars and tumults that the Scriptures foretells there would be prior to the coming of our Lord, I was warned in ninety-two of, were hastening on to be fulfilled. Now as I have referred the readers to the Bible, I shall refer them to the Prophecies given to me at the 25th page to the 32d, (first book strange

effects of Faith;) from this book they may see the warning, and whereto (I was answered) it would end: *to the fulfillment of the Scriptures*, (53d page second book) how the Roman powers must come down. Let men discern what followed the first; and then let them discern what was said to be hastening on in 1802; *in the time of peace*, (see 109th page, third book—180th page, fourth book—236th page, fifth book, and in 47th page, in the Word in Season to a Sinking Kingdom, and also the 54th page of the same; let men weigh these Prophecies that were said to be hastening on; and the other Prophecies that were given in 1803, *before this war again broke out.*) What fatal wars would abound in all lands, and what power Bonaparte would have *to conquer the nations abroad*; then, they may discern, that from ONE SPIRIT came the Prophecies of the Bible, and the Prophecies that were given to me. And let them discern how the truth of these Prophecies have been fulfilled, *contrary to the judgment of men*, and contrary to the judgment of men will all go on, until the whole is fulfilled. Therefore let not the wise men boast of their wisdom, or the strong man boast of his strength: for *in the end* the French nation that hath been victorious as foretold they would be for a while; yet, *in the end their strength would be gone*, and all my Prophecies will be fulfilled; as they are now fulfilling in Spain. Here, I can prove the truth of what was before said of the war.

And now I shall come to the *persecution*, that was said would be in men *against* the visitation of the LORD when the writings went out in the world. In the 162d and the 174th pages of the fourth book, Strange Effects of Faith. In the 20th, 86th, and 87th, pages, of the first book of sealed Prophecies.

Here I shall leave the believers to refer to the

books, and see how men are worked on by the devil to act as foretold.

And, now, I shall come to the different judgment of men concerning my visitation. Some say it is from the devil, and others say the Lord hath forsaken me, and given me up to a strong delusion, that I may be for ever lost, and, instead of the Lord being my friend, HE is now become my enemy, by making me believe in a lie!!! and to their judgment, I was answered from two letters of abuse, that have been sent, one was forged in the name of an enemy to the cause, and the other was forged in the name of a friend, and believer; which hath since been proved, that neither the friend or the enemy ever wrote the letters that were sent in their names.

#### The answer of the Spirit.

From types and shadows I have placed all things to thee; and now I shall come to thy book, for what I worked in thy heart for the title *to be the TRUE PICTURE of the WORLD and a LOOKING-GLASS for all MEN*; here the true picture of the world appeareth, and the perfect likeness of what I have told thee through all thy writings, — how wrongfully men had placed all to the devil; and what in the end they could never prove, which, I shall make clear before thee from these two letters. The man thou judgest thy enemy hath denied ever writing to thee. And now I shall come to thy friend which is clearly proved to thee, no such name could be found, but the man who denied the charge, for thou well knowest the unbelievers hath nothing to do with writing thy seals, so that the letter is forged with lies in another man's name; and perfectly so all thy enemies will find in the end, that it is them, but not thee, that hath spoken in a name that is wrong;

for no more than they can prove the letter was sent by Linter, filled up with lies, saying he was paid for writing the seals, and that thou made a gain of selling them: no more than they can prove this came from him, can they prove thy writings came from the devil: both alike are the invention of men, that they cannot prove in the end. But this is the true picture of the world which hath been *in all ages*, the past, and the present, to forge lies, and place things another way that cannot be proved by truth; for I now tell thee in the like manner were my miracles placed by the Jews, saying, they were worked by the *devil, a power he had never got*; neither *was it in his power to cast out the Jews* and keep them as a standard to *this day to prove the TRUTH* of MY GOSPEL; and that, in this manner they would stand *till the end*, when I come in POWER to bring in the redemption of man. But now discern from this letter, it was sent in the name of a believer, to say that that believer now condemns thee and condemns Foley for believing in my visitation to thee; and so in the name of a believer all this was forged. But now discern, he was innocent of the charge; and as a believer he hath written, as being innocent, and ignorant of what charge is laid against him, which proves he had no knowledge of the thing they had forged in his name; and his observations are just, to say *it was worked on by the devil to forge his name* as being against thee. And now I tell thee in like manner are men forging MY NAME to say that I am against thee; but know, if I am not against thee, I must be for thee. For like the letter he hath sent to Foley all will find in the end that I shall reprove those that say I am thy enemy, but I shall prove MYSELF thy FRIEND. The type is but a shadow, the substance they will find is great, and, like his answer, they will find mine



in the end, to shew them plain *it was the devil that hath been working in the hearts of men to say that* I the LIVING LORD who laid the foundation of the earth in the beginning; and made the promise to the woman *at first*, am now become her enemy to reject her petition *at last*. This is as wrong as the letter forged in Linter's name, and yet, like them to forge false names that cannot ever be proved to be true, the world now stand against thee by the same invention, and the same deceit. But now I ask them how they will appear, when all thy Prophecies are brought before them, and see the truth of all that hath followed on the nations abroad; and how the hearts and minds of the people do so perfectly appear as I foretold? I ask them which way they will prove this knowledge did not come from me? but to say I am thy enemy and have not spoken by thee can no more be proved than they can prove their assertions in the letter that was sent to Foley. Therefore they will find it is the world at large that is speaking blasphemy and lies in MY NAME, as they spake lies in his name, and which was proved to be false when it was tried: and so in the end all men will find. Now here is a Looking-Glass for all Men to discern with what subtlety, with what arts, and with what invention *the devil is working in the hearts of men* to have my NAME blasphemed amongst them; and to have my visitation to be despised amongst them. For they will find the likeness is great, and great will be the end, because, it was a friend whose name they have forged to appear to be thy enemy, writing lies against thee. And so in like manner is all their forgery, and all their lies, to say that I am thy enemy; but they will find I am thy FRIEND: and in the end I shall confound all those that have forged MY NAME, in the like manner they have forged his name; for I

shall confound them in the end, as he would confound the author that forged the lies in his name, if he could find out the man; how would he appear? but I do not tell thee whether he will discover the man, or not; but he will be confounded to know he is foiled in what he hath done; and so shall I confound the world at large, and shame thy accusers as I told thee before. Here the type stands deep to shew mankind what they are doing. And now I shall come to the other letter, that is forged in the name of thy enemy; and this, I shall place another way, as men say it is from an enemy that all thy writings proceed, and so they are forging his name one way, as they are forging mine the other. But no more than man can prove the letter was sent by the enemy thou judged it must come from by the name that was sent to thee, no more can man prove thy visitation come from the enemy of all mankind, which is the devil, though with confidence they have affirmed it, as with confidence the letter was sent to thee. But no more than they can prove what was said in the letter against thee in the name of an enemy, no more can man prove all the knowledge that hath been revealed to thee could come from your adversary the devil. Therefore these two letters shew the perfect likeness of mankind, what wrong judgments, and false assertions, they are making of my visitation to thee, and it is known to thee, and to all, whoever sent the letter, no man can prove it true, because, it is malice kindled from the devil, full of lies like himself. And in this manner he is working in the hearts of men to fill them up with lies that the truth may not be believed; because, the truth of my words is daily fulfilling before them. All hearts are open to my view and Satan's working I well knew; therefore I told thee before, how strong he would work in the hearts

of sinners; and what mockery believers had first to go through. And now thou seest it is rising high; here, let all men discern the TRUTH of MY WORDS, how they are plainly proved. And where is there an upright man, or a just man, that will so greatly dishonour MY NAME, as to say these lies, and forging men's names could ever come from my spirit? all must know it came from the devil to forge the lies at first, and then to forge an author that was innocent of the crime. Here these letters stand two ways; and two ways do men go on, and both alike; they will find are wrong. The one, to say thy visitation come from an enemy; the other, to say I am become thy enemy. Here, let men discern in what likeness the letters are both placed, and how they are proved to be false, and so *in the end they will find all is false that thy enemies have said of thee*; and the guilt will turn back on their own heads. So here is a LOOKING-GLASS for all men to discern, and clearly to see, from whence thy enemies spring, and where the malice do all proceed; so do not grieve at what is done to have thy name slandered with lies, for their lies will turn back on their own heads to *their own shame and their own confusion*.

That the readers may understand the sense of the above communication, I shall give an explanation of the two letters alluded to. After I had demanded of Mr. Trewman the author of the paragraph put in his paper concerning me, I received a letter in the name of Wm. Searle, of Exeter, saying he was the author of the paragraph, and was ready to prove the truth of it. But when an enquiry was made to him, he affirmed he knew nothing of the paragraph that was put in the paper; neither did he ever write to me in his life: and who ever had wrote it they had forged his name; but as this man had formerly been an ene-



my, and against my visitation, for which reason I suppose they wrote the letter in his name, which he hath denied.

The other was a letter sent to the Rev. Mr. Foley, in the name of J. Linter a believer, to support the false assertions which was put in Trewman's paper concerning selling the seals, blaming Mr. Foley for believing in my visitation, and saying "*the seals are notoriously sold at Kerner, Kenton, and Exon, at 2s. 6d. each, as regularly as you eat your food: and I have wrote several for her at my house, at threepence per piece, and she has received the profits for them,*" viz. 2s. 3d.

*From your respectful, &c.*

*(Signed) John Linter.*

*Direct to John Linter,  
Kenton, Devon.*

The Rev. T. P. Foley's answer to the above.

*Old Swimford, May 17, 1809.*

*Sir,*

*The next time you take up your pen to address me, I hope you will make TRUTH the standard; and not fill your letter with such folly and wicked lies, as you have done in the one I have received.*

*I am, &c. &c.*

*Thomas R. Foley.*

*For Mr. Linter,  
Kenton, Devon.*

Mr. Linter's answer to the Rev. T. P. Foley.

*Powderham, May 21, 1809.*

*Rev. Sir,*

*The receipt of your letter astonishes me greatly, I never before this had*



the honour of addressing you; nor could I have had the least suspicion of the result of what I am therein accused, but being (as I hope and trust in the Almighty who knows all hearts a true sealed brother and consequently thereby a believer in Mrs. Southcott's divine mission, have and are continually hearing of you, though I much regret that I had not the opportunity of being personally acquainted with you when in Devonshire) the letter you have received in my name I should much wish to see, hoping thereby some time or other to be able to trace out its infamous author, no other than one of Satan's strong agents could have been guilty of so infamous a deed. I very much wish to hear from you again, &c. &c.

*I am,*

*Rev. Sir, with true respect,*

*Your most obedient and humble servant,*

*J. Linter.*

P. S. I have left Kenton, there could be no mistake as there is not another that bears my resemblance of the name in this country.

These letters I was ordered to bring forward, to shew the infamous conduct of my enemies; and what false assertions they have made in another man's name. I have no doubt but the writer of this letter knew that Mr. Linter was a believer, and by forging his name to the letter, saying, he had wrote the seals, and that I sold them, was in their opinion a confirmation to what they had put in the newspaper, without considering Mr. Foley knew better. He well knew no one could be writing seals for me in Devonshire, as I am not there either to sign or seal them, and without that being done there can be no seals; and he likewise knew, I never paid any one for writing the seals, neither did I ever sell one in my life, and the sealing hath been stopped ever since Sep-

tember 2, 1808. And therefore, Mr. Foley knew the whole to be false. So they could not impose upon him that way, and therefore, it was, that he returned such an answer to the letter. But whoever wrote that letter, has proved himself as regular in loving to make lies, as he is in eating his food, or else such false inventions could not have entered his head; for not one word of truth was there in it. So then let him consider the sentence passed on them that loveth to make lies. But all this proves the truth of my writings, that my enemies must be worked on by the devil by the false assertions they are making.

And now I shall come to the observation of another man, who answered Mr. Foley in the Birmingham paper, and at the conclusion made the following inquiry of him.

*Sir,*

*Do pray tell us when we may look for this blessed consummation of sin and misery. Joanna is old, and hitherto we have found none of the happy effects of her divine mission. On the contrary, we unbelievers think there has been more wickedness and wretchedness, that is to say, more corruption, injustice, and libertinism, on the one hand, and more oppression, bloodshed, and desolation, on the other, since "the angels rejoiced at the birth of Joanna Southcott," than there was before that important era.*

*I am,*

*May 4, 1809.*

*Rev. Sir, &c.*

*One of the Public.*

To his words I was answered,—out of his own mouth will I condemn him, for he hath freely owned the sins of all nations hath abounded more than before, since the time of thy birth. And know in my visitation to thee at first, I told thee the sins of the nations had provoked me to anger, that my visitation would be from nation to nation

to punish them in mine anger, and therefore he hath owned my sentence just, and my words true, that sin was abounding more and more; for which reason I warned of judgments to punish for their crimes. But now I will tell thee when the happy period will commence that he hath inquired of Foley to know.

When the DESIRE of ALL NATIONS are longing for MY COMING as Foley is—I do not mean all men, in every nation to have this desire; but there are *some* of *all* NATIONS WILL HAVE THIS DESIRE, and *then* the DESIRE of NATIONS will come and put an end to all these evils he hath complained of, and which I am weary to see the burdens and the oppression; the sin and cruelty that is daily committed.

But now I will tell thee why the angels rejoiced at thy birth.

Knowing the TIME *was at hand* of the PROMISE *being* FULFILLED to avenge the woman of her adversary that betrayed her. Now, let them look to my Gospel, and see, how the angels rejoiced at my birth; and for what ends they said I was born, to bring PEACE ON EARTH, and GOOD WILL TOWARDS MEN. And yet, from the *unbelief of men* greater destruction came upon them at that time which followed soon after my death, than they had ever seen before, because their destruction came, to be scattered into all nations, which have not been gathered to this day. And this observation is in the Jews, perfectly like the observation sent to Foley; and for which reason they are not convinced that the glad tidings brought of my birth could be true, because, they did not discern how the PROMISE *stood in the beginning*; that I must first suffer for the transgression of man, *before* I come to bruise the head of the adversary that betrayed the woman. Neither did they discern, they must look



upon ME *whom they had PIERCED before* their deliverance can come. This was the blindness of the Jews. And now in the like blindness, this man hath made an inquiry of Foley, to know *when* this happy period will commence? he hath not discerned from my Gospel, how these wars and tumults must *first* take place, how distresses and perplexities, men's hearts failing them for fear of what was coming upon them, would be *before* MY COMING. And how I said sin and iniquity would abound, — that if the days were not shortened no flesh would be saved. These things I said in my Gospel, would be when the END *drew near*; and like the days of Noah and Lot, thousands would be hardened in every sin, and every cruelty. This, I told thee in the beginning, was the state of all nations, when I warned thee in ninety-two, that my visitation would be upon them. Now as he hath discerned the one, let him have wisdom to discern the other; for I tell thee his observation is just, with the unbelieving world, that he saith joins with him that all manner of sin is daily increasing. But now, if men will learn wisdom, they must *discern their* BIBLES; as I have worked in thy heart to bring it forward to man, and to see in what likeness came the beginning, that it went on from age to age; and how I said in my Gospel that that likeness *would go on to the END before* I come in Might, Majesty and Glory, to establish my kingdom in righteousness and peace; and redeem man from sin and sorrow. Then, I told them the scenes would be changed; and those that were like the servants who were good and faithful, waiting for their lord, should *then* enter into the joy of their LORD; for then, they will overcome the world by their stedfast faith; relying and believing in the fulfillment of MY words and promises, knowing I died to overcome all things and they that



believed in the fulfilment of my words, must believe I shall overcome for them, and give them the kingdom as it was designed for man at first. But men *must* come to *believe* in ME and my Gospel, that I shall fulfil all my sayings *before* they will believe in any visitation of my spirit. Therefore, I told thee in the beginning, if they believed my sayings, they would believe thy sayings; because, thy sayings came from ME. But if they do not believe my sayings, how shall they believe thine, that I am coming to FULFIL MY GOSPEL; if they do not believe in the words I said at *first*, that I should send you the comforter at the *last*, and come, and fulfil the words I had spoken, to cast out the prince of this world? and *then* will the COMFORTER *come to* ALL, and my SPIRIT will be abiding with ALL *to the* END. Then will men's joys abound, when they are filled with MY SPIRIT, and all evil is taken away from them. But I now tell thee in the perfect likeness of this man's discernment of thee, saying, the world had been worse since the angels rejoiced at thy birth: so, is the discernment of thousands besides the Jews. For which reason thousands are departed from my Gospel, which is known to all from the Arians, the Atheists, the Deists, and various sects, and parties of people, that are now publicly known in your land. The Arians have discerned, like him, that, instead of peace coming with my birth, wars and tumults, and fatal scenes of misery hath followed ever since. So that they cannot see the truth of my words, or the glad tidings the angels brought, because they have not seen the end, for what cause I was born, nor for what cause I came into the world; neither have they discerned, that if I did not come, according to the promise, to have my heel bruised for the transgression of man, divine justice could not come to bruise the head of the adversary that betrayed the woman. This,

they have not discerned, that I came according to the promise, that I might establish peace on the earth when I come in POWER *in the END*. But this let men discern, how long the promise was made *before* I came to suffer the first; then, they must discern, I shall come again in POWER to *fulfil* the SECOND: and then will all men own the TRUTH of the angels words, that I come in good will to man to destroy their adversary, and establish peace and righteousness in the earth. Then will they discern that according to my Gospel, I said they must ask to receive, that their joys might be full:—it must be revealed what to ask, to have your joys made complete. And as the woman was betrayed, her betrayer must be cast, *before* your happiness can be made complete. Did men discern my Bible through, how, in all ages, I worked by instruments, and dealt with men after the manner of men, and gave up my life by the laws of men; then they would discern, that, after the manner of men, I should act in the end: and according to the laws of men, I should fulfil my words to complete the happiness of man. For know, according to the laws of man, a man is condemned to death for the person he hath murdered, when the murder is brought to light, and the justice of the law is applied unto. Here, if men have wisdom to discern in what manner, I gave up my life upon the cross, they would have wisdom to discern in what manner I shall bring in your redemption, and cast out the prince of this world, which is the author of all these evils of sin and sorrow that the unbelieving world have so clearly discerned are ripening fast.

This is the answer given me to the man's inquiry and to his observations. And now I shall insert part of a communication on the 19th chap. of Revelations (given me in February, 1805,) 2d verse. “He hath judged the great whore, which did corrupt the earth with her fornication, and hath

avenged the blood of his servants at her hand." This great whore is the Roman powers, who put the martyrs to death. Therefore it is written, in the 6th chap. 10th verse, and they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? These were the souls of them that were slain for the word of God, and for the testimony which they held.

Now those that were slain after the Prophets and Apostles, were the martyrs, by the cruelty of the Roman powers: therefore, they are called the great whore, that made themselves drunk in the blood of the martyrs, 18th chap. 8th verse. Therefore shall her plagues come in one day, death, and mourning, and famine.

Now mark the Roman nations; what hath happened to France, and what hath happened to Spain. These are the shadows, but the end is not yet; as these shadows were foretold to thee that hath come, and *more fatal judgments that are yet to come*. Now begin to see your Bible and the revelations fulfilling before you; these are the beginning of sorrows, but the *end is not yet*. Now from this chapter, let all men understand what shadows are begun, what appeareth in all nations. What hath happened to the Romans and weigh all deep with the Revelations; 19th chap. 10th verse. The testimony of Jesus is the spirit of Prophecy. Now let the learned men appear; let all their books and writings appear, and their judgment of the Bible, and see, if they can bring forward so clear a testimony of my Bible, or of the COMING of their LORD to prove the Bible by their judgment so clear as thou hast done by the spirit of Prophecy. Therefore it must be known unto all men; the spirit that hath visited thee by Prophecies to bring all to the standard of the Bible, is the SPIRIT of JESUS whom they persecuted in the body! and now, they are acting the same again in the SPIRIT.



Now come to the 11th verse, "In righteousness he doth judge and make war." Let it be observed to all men—the War as the *first thing* I shewed thee,—the heavens opening, the horses appearing, and MY GLORY was seen in the air. Know, I told thee the time was come, that I should kindle war with all nations; for the 2D PSALM should be fulfilled; and I would have the heathens for mine inheritance, and the uttermost parts of the earth for my possession. Now let them remember this was in the year ninety-two; weigh deep what hath followed, what years hath rolled on, and what shadows hath appeared already; then how can this be done by man to be brought round in such a mystery? Now come to thy vision: when thou sawest the two men standing in the air, with crowns of gold upon their heads, and drawn swords in their hands; thou sawest the armies which were in heaven followed them on horses (compare this with the 14th verse.) Now, I shall explain to thee the meaning of the two men; it is the law and Gospel joined together; the PROMISE that was *made in the fall*, and the PROMISE that must *follow my death and sufferings*: this, is the meaning of the two men thou sawest in the vision: and these are the two swords thou sawest in their hands: the sword of the promise, to be fulfilled by my death; therefore, it is written, out of his mouth goeth a sharp sword. That meaneth out of my mouth goeth the SWORD that shall be fulfilled, to smite the nations, that worship the beast, and will not turn to the Gospel, and *rely* on the PROMISE that was made in the fall; for, if men believe that promise, they must believe, that, as one sword came to bruise my heel, the other sword must come to bruise Satan's head. And now the rod of iron must come upon the nations to destroy them, if they will not believe the rod of my word; for, as iron is strong, so is my word strong, but, as iron will break, so will my word break in two pieces;



the one as powerful to protect the believers on one side: but, on the other, it must break to their destruction who now mock the fulfillment of the Bible, and the coming of their Lord. But this will never be believed by any nation before the iron begins to break upon them, and they begin to feel the rod which is already gone forth, to smite the nations with the rod of affliction. Therefore it is written, he treadeth the wine-press of the fierceness, and wrath of Almighty God: that meaneth as men were ready to bruise my heel; and when the word of God is gone forth, will be for Satan's head to be bruised likewise. Man was ready to fulfil the first, but now they deny the last! and will not have the serpent's head bruised; but, by denying the promise, they kindle the wrath of Almighty God: therefore, his wrath is treading against them. And now it is written, he hath on his vesture, and on his thigh, a name written, king of kings, and lord of lords. Then let it be known unto all men to fulfil this prophecy he must be lord over all and like a king to govern all. Here I shall leave the remainder of the explanation of this chapter and come to the last chapter 16th v. I am the root and offspring of David, and the bright and morning star. Then know, if I am the root, the root must bring in the branches and the morning star bring in the day-light. Now come to the words of David, 24th Psalm, lift up your heads, O ye gates, and be lifted up ye everlasting doors, and the KING of GLORY shall come in. All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. Here are the words of David; who prophesied of the king of glory. The king of glory is the LORD who bowed the heavens to come down to man; and whose THRONE *shall be established* among men: for the kingdom shall be the Lords, and he is the governor among the nations. Now discern, ye sons of men, from the words of David,

lift up ye everlasting doors and the king of glory shall come in. Now, from these words of David, he did not mean that the king of glory wanted to come into heaven by opening the gates; but he meant the KING OF GLORY *to come into your HEARTS*, that ye may lift them unto the LORD and be waiting for his coming. The king of glory is the LORD of HOSTS *whom all the earth should worship and praise*: then know, from David, that he prophesied of ME through the Psalms. And from the Prophets that followed after; and from the Apostles to the end, there have always been men found to speak of the kingdom of God—to exalt the kingdom of God, and to establish David's word: this hath been in the ages that are past, and this is the throne of David, that I said should be established for EVER: the throne that he prophesied of, prayed for that that his eye was directed to. Then let men weigh the Psalmist deep, and mark the words of David. Now, let men open the eyes of their understanding, and see, what king, and what throne, David's eye was directed to to be established; then how shall I fail David? or how shall a man be wanting to be set upon the throne his eye was to? He hath shewn you through the Psalms his eye was to my kingdom, to be established amongst men: this, is the throne, he prayed for, and this is the kingdom I am going to establish; therefore, I said, I will never fail David, but now will I establish the *covenant of peace* that was made to him. And now mark the words of David. The king shall joy in thy strength, O Lord, in thy salvation. Here is the meaning of his words; David had an eye to MY COMING *in the BODY* and so he had an eye to my coming to bring in my KINGDOM of PEACE, *when all hearts were LIFTED UP* to long for the KING OF GLORY to come in, and dwell amongst them: for, then, the kingdom of heaven will be with them whose hearts are open to receive him: for though the world, the flesh, and

the devil, are now *as gates* to shut him out, yet those whose hearts are open to receive him will not suffer those to be as gates to stand before them, but they will see the everlasting doors that must be opened in the end for man; and this David rejoiced to see. Know what I said of Abraham, he saw MY DAYS, and was glad. And David in spirit called me Lord, and therefore he saith the king shall rejoice in thy strength, O Lord; and in thy salvation shall he rejoice; thou hast given him his heart's desire, and hast not withholden the request of his lips; and therefore, he shall rejoice when he seeth his words fulfilled. And now I shall bring it plainer to thee, though I have told thee thou wilt never live to see thy Prophecies fulfilled in this world, and yet, I tell thee no one will rejoice more than thou wilt rejoice to see the end, when all thy Prophecies are accomplished, and all thy prayers, and petitions are answered and fulfilled; then, wilt thou rejoice with joy unspeakable, and full of glory with Saints above; and rejoice to see the happiness thou has longed for amongst mankind to be established here below. And now to see the words clear of my saying I will never fail David, and his throne shall be established for ever; I answer I will never fail thee, for the THRONE and the KINGDOM *thou hast PRAYED for* SHALL be ESTABLISHED in PEACE and RIGHTEOUSNESS: as I have already told thee I now tell thee again, however strong unbelief may reign amongst thousands; yet, there will not be a man wanting to enjoy my kingdom whose hearts are prepared to be longing for it. And those that sleep before in the grave will awake with JOY to see the fulfillment, as it will be seen by thee. Therefore, marvel not at the words spoken by David, nor at the promise made to him, for I have shewn thee, from thy own Prophecies and the words of David, what Throne shall be established for ever. Mark his words; let the words of my mouth



and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer; save Lord, let the king hear us when we call: then now discern who he calleth king and whose kingdom his eye was to. The Lord sitteth a king for ever; the Lord will give strength and bless his people with peace. Thou has ascended on high, thou hast received GIFTS for men, yea, for the rebellious also, that the Lord God might dwell amongst them. Here he speaks of my ascension after my death for man, that the gift of their redemption must come for me to dwell amongst men. So, if you discern the words of David, he prophesieth of my peaceable kingdom, and calls me his God and king, saying: all the earth shall worship thee, and shall sing to thy Name. Mark the words of David through the Psalms, what king, and what kingdom, he spoke of? then what have men to marvel that I have said the throne of David shall be established for EVER, and there shall not be a man wanting to set upon the throne of David, because it is my Kingdom and my Throne that he speaks of, that is to be exalted. And therefore it is said, by the mouth of the Prophets, the THRONE of DAVID shall be ESTABLISHED for EVER; but is it said so by any other king? Did I not tell Solomon the house he had built to my name should be destroyed, *if he departed from me*? but know, I said of David, I will never fail him: then let men see where the promise lay.

*The contents of this book taken from Joanna Southcott's mouth, by me*

ANN UNDERWOOD.

Witness JANE TOWNLEY.

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